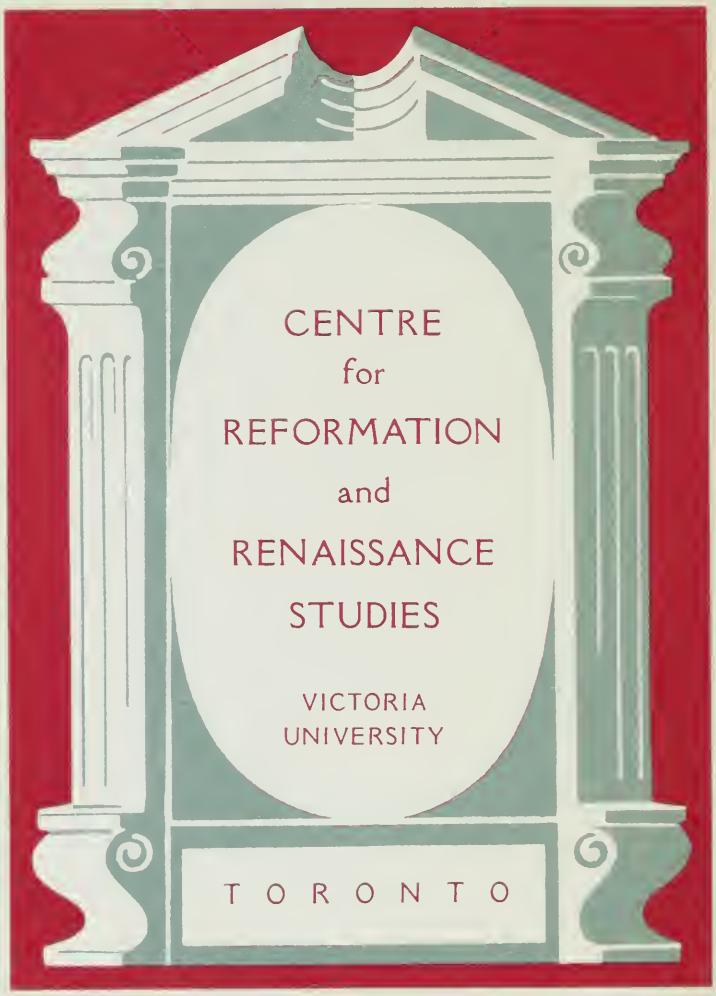
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Confraternitas

The Newsletter of the
Society for Confraternity Studies

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CENTRE FOR REFORMATION
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Confraternitas welcomes brief articles (2-3 pp. double-spaced), news and notes of interest to colleagues, offprints of articles dealing with any aspect of European confraternities in the Middle Ages and the Renaissance (for inclusion in the "Publications Received" rubric and into the SCS Archive), notices of forthcoming conferences and/or papers, general queries, etc. All communications and manuscripts are to be sent to the editors at the address above.

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A Letter from the President

For a number of years a group of us who study the early confraternities--mostly in England and Italy--had been meeting at various conferences to exchange ideas. We invariably expressed the need to keep in touch more efficiently with each other, and to reach out to others who have similar or related interests, especially in geographic and linguistic areas different from our own. We had come to realize that the history of cultural, social, and political institutions in Europe from at least the Middle Ages to Early Modern Times is inextricably bound up with the developments we study in confraternal life. Further, we saw that what we do bears comparison with the work of others who deal with the rise of military orders at the time of the Crusades, the evolution of legal and penal institutions, the transformation of European dramatic traditions in the New World, the processions and plays of the Iranian Shiites, to name but a few topics.

Then, a most welcome event took place. In the spring of 1989, through the good and gracious efforts of William Bowen and Konrad Eisenbichler of Victoria College (University of Toronto), a conference dedicated to confraternity studies was held for the first time ever in North America. Under the title "Ritual and Recreation in Renaissance Confraternities," an international gathering of social, art, and political historians; musicologists; and literary scholars discussed their work with groups in England, Italy, Germany, France, Spain, and Belgium. The sessions were intense and congenial, and we found that we had more to say to each other than time allowed. Our informal discussions led to the foundation of the Society for Confraternity Studies.

The Society aims at facilitating communication among its members. It maintains a central archive (see below), publishes a newsletter, arranges special sessions at already established conferences (see below under News). It also plans to develop an electronic bulletin board, and keep in contact with other groups studying confraternities (such as the researchers at the Centro Ricerche di Storia Religiosa in Puglia, see below). New endeavours will be added in future and announced in this newsletter.

On behalf of the founding members of the Society I invite you to join with us and keep in touch so as to share our interests and work on confraternities. The 1990 membership in the Society has been set at a mere $6. Subscription to the newsletter, *Confraternitas*, is included with the membership. To help us build up a comprehensive mailing list of scholars from all fields of research and from all geographical areas, I ask you to send in the names and addresses of colleagues and friends whom you think would be interested in the Society and its activities.

Best wishes to all for a rewarding and exciting year of research and work on confraternities.

Kathleen Falvey, President, SCS

The Society's Archive of Publications: The Confraternities Collection at the CRRS

One of the observations made during last April's conference was that those of us working on confraternities needed to set up both a system of communication and a resources-base. As a result, the newsletter *Confraternitas* was founded to facilitate the spread of information about our work. And to make the products of our research readily available to our colleagues, we decided to establish an Archive of publications.

It became clear during the conference that too often our publications on confraternities appear in discipline-based journals, and because of this those of us working in other disciplines are not always up to date on recent scholarship. Other times articles appear in small journals or in festschrifts that do not have wide circulation, and so are difficult to consult -- even when we know of their existence, we cannot get our hands on them.

The founding members of the Society decided, therefore, to start a collection of offprints and books dealing with confraternities. The collection would be housed in a central location and would be open to all *bona fide* scholars (or students). Because there was no money to start purchasing the necessary items, we decided to rely on donations of articles and books by authors (and others) who felt strongly enough about the need for such a resource.

After a discussion with the Director of the Centre for Reformation and Renaissance Studies (Toronto), which co-hosted the conference, we reached an agreement whereby the material donated by Society members and friends would be housed as a separate sub-collection of the CRRS's own rich holdings in Renaissance and Reformation materials. This "Confraternities Collection," therefore, would not stand alone, but would be part of a larger, respected scholarly collection.

The advantages of associating a infant *fondo* on confraternities with an adult library on the Renaissance and Reformation are many; the foremost of which is that supporting materials, not dealing directly with confraternities, would be readily available next to the Confraternities Collection. The question of space to house and manpower to manage such a collection would also be resolved by including such matters within the context of a much larger enterprise.

The CRRS offers other advantages for us, as well. For one, it has a successful programme of Senior Fellowships, which could be of interest to scholars interested in spending a few months in Toronto on a sabbatical or on a research leave. A "Senior Fellow" has access to all the University of Toronto libraries, a study carrel in the CRRS, and membership in the Victoria College Senior Common Room, all of which would be fine fringe benefits when on a research leave.

Those of us working on English confraternities will be happy to know that the Records of Early English Drama project is

also located at Victoria College. Its interests in English guilds and its extensive resources (in microfilm, texts, and published volumes) will complement and enrich the research opportunities for scholars working on English confraternities. An article on the REED project will appear in a later issue of *Confraternitas*.

All articles and books donated to the Confraternities Collection will be listed in the *Publications Received* rubric in the Society's newsletter. This listing offers us not only a quick bibliography of recent scholarship by members and friends, but over the course of time it will also give us a good list of the holdings of the Confraternities Collection. The first such *Publications Received* rubric appears in this issue of the newsletter.

Everybody who has worked or published on confraternities is urged, therefore, to think of the Confraternities Collection and send to the editors of *Confraternitas* their offprints/books for inclusion in both the *fondo* and the newsletter's bibliography.

Konrad Eisenbichler

The Director of the CRRS writes:

I am delighted to welcome the Confraternities Collection to the Centre for Reformation and Renaissance Studies. This initiative arises, in part, out of the work of scholars already invovled with the Centre, and illustrates the way in which the Centre's interests increasingly dissolve the boundaries between disciplines. The CRRS will do whatever it can to help the Society in establishing a shared body of resources in this vital and interesting area of Renaissance studies. And of course we all look forward to welcoming you to Victoria when you come to use the resources you will help us bring together!

Germaine Warkentin
Director, CRRS

English Guild and Confraternity Research: The Records of Early English Drama Project

Readers of *Confraternitas* may be interested to know of the resources offered by the Records of Early English Drama (REED) project for advanced study of guilds and confraternities in England.

The REED project was formally launched in 1976 through the collaborative efforts of scholars in Canada, the United States, and Britain, and with the essential funding support of a major editorial grant by the Canada Council. REED's goal is to find, transcribe, and edit for publication all surviving evidence of drama, secular music, and public ceremonial in Great Britain before the theatres were closed by Puritans in 1642. Although the subject is British theatre history and the research team is at work on both sides of the Atlantic, there is a head office at the University of Toronto in Canada where REED's principal investigators and editorial staff are based.

Research is organized along geographical lines. After fourteen years, REED has issued ten city and county collections in ten volumes, with a further county volume of Herefordshire-Worcestershire records to be published in the summer of 1990. Research and editing of thirty-eight further collections are in progress; only eight English counties remain to be spoken for.

The published REED volumes, as well as those submitted in draft form to the Toronto office, should be useful reference works for scholars interested in dramatic or other festival activities organized by guilds and confraternities in the Middle Ages and Renaissance. These activities range from the ambitious Whitsun play cycle at Chester performed by local craft guilds, to the Creed play mounted by the Corpus Christi guild in the city of York, to the colourful St George's Day procession with patron saint and dragon organized by the guild of the same name in Norwich, to humbler annual 'drinkings' with entertainment by local musicians common to guilds and confraternities across the country.

Entertainment records themselves can shed some light on the development, economic prosperity, and urban relationships of a trade or craft guild. Their cessation or continuation after religious confraternities as such were officially dissolved by Edward VI's act of parliament in 1547 can bear witness to post-reformation religious attitudes at the local level.

Although REED's primary function remains the research and editorial work for publication of its records series, the facilities of the head office are being developed as a resource centre for scholars in related disciplines. In particular, those interested in more extensive study of English guilds and confraternities may wish to consult our bibliographic card files for notices of surviving guild manuscripts, or books and articles relevant to their subject. In compiling this information over the past decade, REED bibliographers have conducted a comprehensive survey of catalogues,

guides, reports, and calendars for major British repositories such as the Bodleian, the British Library, and the Public Record Office, as well as for smaller local record offices. General, period, and local bibliographies continue to be searched regularly to update existing files of printed sources.

In addition, the REED library has approximately four hundred books, including bibliographies of general and local British history; guides to archives and record office catalogues; local histories and records editions; paleographical handbooks; and standard dictionaries and reference works such as the Complete Peerage. There are also photocopies and offprints of hundreds of articles, many from relatively esoteric local history journals.

Of equal if not greater importance are the microfilm and photocopies of original guild documents that have been used by REED editors. It is our policy to check all transcripts submitted for publication against manuscript reproductions to ensure accuracy and consistency of editorial policy. As a result the office now possesses a growing repository of local history materials, in some respects unique in North America. The craft and trade guild historian will find here extracts or complete runs of guild accounts, minute books, and ordinances, as well borough council minute books and town treasurers' accounts that provide evidence of town regulation of guild affairs (REED's holdings for York and London are particularly rich).

Records of religious confraternities can be found not only with those of related craft guilds but also in local parish records, such as those of St Margaret's, Southwark where information and a few accounts of the parish-based Fraternity of Our Lady can be traced amongst fifteenth and early sixteenth-century churchwardens' accounts. Fifteenth-century parish accounts are relatively rare in England, so REED has attempted to purchase full runs of such accounts whenever possible.

Records of Early English Drama was founded on co-operative principles and encourages interdisciplinary collaboration. REED editors and Toronto office staff welcome new opportunities to exchange ideas and information with other scholars. Anyone interested in making use of our resources is invited to phone (416) 585-4504 or write to me, c/o Records of Early English Drama, 150 Charles Street West. Toronto, Ontario, Canada, M5S 1K9.

Sally-Beth MacLean
Executive Editor

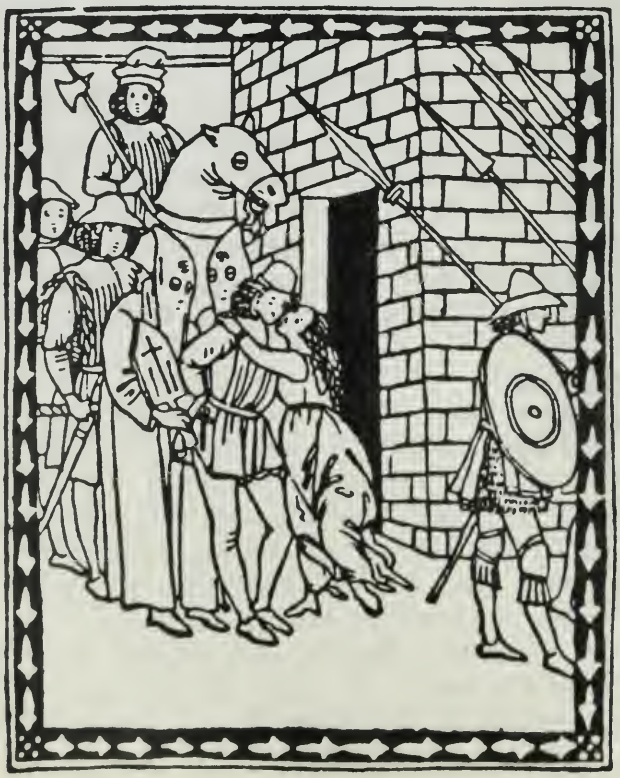
Conference Proceedings

The first set of proceedings from our conference last April, *Ritual and Recreation in Renaissance Confraternities* has been published as a special issue of the journal *Renaissance and Reformation* (vol. 25, issue no. 1 - Winter 1989). The volume, edited by William R. Bowen, contains the following articles:

"The German *Bruderschaften* as Producers of Late Medieval Vernacular Religious Drama," by Ralph Blasting; "Confraternities and Lay Leadership in Sixteenth-Century Liège," by D. Henry Dieterich; "Midsummer in Salisbury: The Tailors' Guild and Confraternity 1444-1642," by Audrey Douglas; "Rituals of Solidarity in Castilian Confraternities," by Maureen Flynn; "English Guilds and Municipal Authority," by Alexandra F. Johnston; "Les confréries et l'iconographie populaire des sept péchés capitaux," by Joanne S. Norman; "Master by Any Other Means," by Betsey B. Price; "Cornelis Buys the Elder's *Seven Works of Mercy*: An Example of Confraternal Art from Early Sixteenth-Century Northern Europe," by Perri Lee Roberts; "Music and Merchants: The *Laudesi* Companies in Early Renaissance Florence," by Blake Wilson.

The volume is available for $14 ($12 + $2 for postage) from the journal *Renaissance and Reformation*, Victoria College, University of Toronto, Toronto, Canada, M5S 1K7. Please make your cheque payable to "Renaissance and Reformation."

The second set of proceedings from last April's conference is still being edited. This volume will contain articles on Italian confraternities. Notice of publication will be published in a future issue of *Confraternitas*.



Testimonianze fiorentine di interesse per l'arte delle confraternite

Some recent restorations in Florentine confraternities (S. Lorenzino in Piano; S. Niccolò del Ceppo; SS. Annunziata) and last spring's series of lectures on, and open houses at, the confraternities of the Vanchetoni, S. Niccolò del Ceppo, and the Buonomini di S. Martino.

Numerosi restauri portati a termine a Firenze a cura della locale Soprintendenza per i Beni Artistici e Storici testimoniano di un particolare interesse per le opere d'arte eseguite per le confraternite.

Dall'ex-sede della compagnia di S. Lorenzino in Piano in via Gino Capponi, a lungo adibita a sala da biliardi, sono stati eliminati i pesanti segni lasciati dall'uso incongruo cui era stata sottoposta. Purtroppo, per essere adeguata alle esigenze dell'Università che l'ha attrezzata a laboratorio chimico, è stata dotata di strutture che, per quanto mobili, impediscono la fruizione dello aspetto originario. Spicca comunque sulla controfacciata dell'ex-oratorio un affresco di Bernardino Poccetti raffigurante il *Martirio di S. Lorenzo.*

Altri interventi hanno interessato le opere d'arte della compagnia di S. Niccolò del Ceppo, ed in particolare la *Madonna* affrescata da Pier Candido Fiammingo nel vestibolo, che ha riacquistato la calda tonalità dorata del fondo ed una perfetta leggibilità.

Recentemente è stato ricollocato nel chiostrino della confraternita della SS. Annunziata in via Gino Capponi un ciclo di affreschi, staccati dopo l'alluvione, restaurati, ma a lungo conservati nei Depositi. Nell'occasione è stato pubblicato il primo dei Quaderni dell'Ufficio Restauri della Soprintendenza, *La Compagnia della Santissima Annunziata a Firenze. Gli affreschi del chiostro* (vedi sotto "Publications Received") nel quale, alle informazioni tecniche sull'intervento e alle schede delle opere d'arte ho affiancato un rapido cenno sulla Compagnia della Nunziata -- come veniva chiamata -- esaminata nel quadro dell'associazionismo laicale fiorentino.

Ugualmente significativa è stata l'organizzazione nella primavera del 1989 da parte degli "Amici dei Musei," di una serie di conferenze sulle confraternite fiorentine dei Vanchetoni, di S. Niccolò del Ceppo, e dei Buonomini di S. Martino, tenute tra l'altro dal prof. Antonio Berti. A questa iniziativa si è affiancata l'apertura straordinaria delle sedi di queste compagnie, consentita dai volontari dell'Associazione. Si tratta di un segno tangibile dell'interesse dimostrato a Firenze nei confronti dell'argomento non solamente a livello specialistico, ma anche presso un pubblico più vasto.

Ludovica Sebregondi

News

8-10 March 1990. At the 7th Biennial New College Medieval-Renaissance Conference in Sarasota, FL, Konrad Eisenbichler will speak on the church's role in fostering and then suppressing confraternities in Florence in his paper "Smothering Love: Holy Mother Church and the Compagnia della Scala"; John Paoletti (Wesleyan Univ.) will speak on "Fraternal Piety and Family Power: The Artistic Patronage of Cosimo and Lorenzo de' Medici."

5-7 April 1990. Nicholas Terpstra (Luther College, Univ. of Regina) has organized a special session on confraternities for the Renaissance Society of America Conference (meeting this year at the University of Toronto). The session, entitled "Piety and Punishment: Literary, Historical, and Artistic Aspects of the Renaissance *Conforteria*" will hear the following presentations from three members of our Society: Kathleen Falvey (U. of Hawaii) on "Literary Analysis of a Sixteenth-Century *Conforteria* Manual"; Nicholas Terpstra (U. of Regina) on "Mediating Civic and Divine Justice: The Lay *Conforteria* and Social Hierarchies"; Jean S. Weisz (U. of California, Los Angeles) on "Artistic Patronage in the Roman *Conforteria* of S. Giovanni Decollato."

10-13 May 1990. Confraternity studies will be included in several sessions at the 25th International Congress on Medieval Studies (Western Michigan Univ., Kalamazoo). Kathleen Falvey will speak on Lorenzo de' Medici's activities as a *confratello* in her paper "Cover His Face: Lorenzo de' Medici as Patron and Penitent" (session 162). Reneé K. Burnam (Marymount University) will speak on "The Stained Glass of Santa Maria in Portico a Fontegiusta in Siena", while Ellen Schiferl (U. of Southern Maine) will speak on "*Pax et Fraternitas*: Reconciliation Themes in Italian Confraternity Paiting" (session 186). Tangential, but still of interest, are the papers by Philip Gavitt (Univ. of Tennessee) "Simplicity, Childhoood, and Urban Space in Savonarolan Florence" and Patrick Macey (Eastman School of Music) "Music and the Cult of Savonarola" (session 277).

The Centro Ricerche di Storia Religiosa in Puglia has undertaken to identify and describe all confraternities in the Puglia (the "heel" of Italy). See above for a description and history of the Centro.

Ludovica Sebregondi Fiorentini informs us that the Kunsthistorisches Institut in Florenz has agreed to include a section on confraternities in the "Inventario iconografico" of its *fototeca*. The purpose of this section is to cross-reference artworks that contain an illustration of a *confratello* or a *disciplinato*. The Kunst (as it is affectionately called) has an extensive photograph collection. The addition of a section dedicated to confraternities highlights the growing importance and interest given to works of art commis-

sioned by confraternities.

Nicholas Terpstra's dissertation *Belief and Worship: Lay Confraternities in Renaissance Bologna* (University of Toronto, 1989) received Honourable Mention in the 1989 competition for the Unpublished Manuscript Prize offered by the Society for Italian Historical Studies. The Prize Committee chairman, Anthony Molho (Brown University), described the dissertation as both "an important contribution to the field" and "a considered and well written argument for the importance of the spiritual activities of confraternities in Renaissance Italy." Congratulations to Professor Terpstra!

Publications Received

The following publications have been received by the SCS and have been deposited into the Confraternities Collection at the Centre for Reformation and Renaissance Studies (Toronto).

Benvenuti Papi, Anna. "L'impianto mendicante in Firenze, un problema aperto," *Mélanges de l'Ecole Française de Rome - Moyen Age, Temps Modernes* 89:2 (1977) 597-608 [Florentine confranternities and the Mendicant orders]

Blasting, Ralph. "The German *Bruderschaften* as Producers of Late Medieval Vernacular Religious Drama" *Renaissance and Reformation* 25:1 (Spring 1989) 1-14

Cecchi, Giovan Maria. *Ragionamenti spirituali (1558).* Ed. Konrad Eisenbichler (Ottawa: Dovehouse Editions, 1986), 126 pp. [lay sermons recited probably in the Compagnia di S. Giovanni Evangelista, Florence]

Cervini, Fulvio. "I morti difensori dei vivi. Note di iconologia e religiosità popolare sul culto dei morti a Taggia e Riva," *Bollettino della comunità di Villaregia* 1:1 (1990) 42-55 [the cult of the dead in some west-Ligurian confraternities]

La Compagnia della Santissima Annunziata. Restauro e restituzione degli affreschi del chiostro (Firenze: Centro Di, 1989) [contains the following articles: Bruno Santi & Magnolia Scudieri, "L'affresco tra manutenzione e restauro: l'esperienza delle lunette di 'San Pierino' pp. 17-24; Licia Bertani, "Gli affreschi del chiostro di San Pierino" pp. 25-40; Licia Bertani, "Biografie degli autori degli affreschi" pp. 41-42; Ludovica Sebregondi, "La Compagnia della Nunziata nel quadro dell'associazionismo laicale fiorentino" pp. 43-48; Ludovica Sebregondi, "Opere d'arte nel vestibolo e nell'oratorio" pp. 49-58; Monica Bietti, "Da confraternita a parrocchia di San Pietro Nuovo: il progetto di Bernardo Fallani" pp. 59-61]

Chittolini, Giorgio. "Stati regionali e istituzioni ecclesiastiche nell'Italia centrosettentrionale del Quattrocento," *La chiesa e il potere politico.* Ed. by Chittolini and Miccoli (Torino: Einaudi, 1986) 149-93.

Dieterich, D. Henry. "Confraternities and Lay Leadership in Sixteenth-Century Liège," *Renaissance and Reformation* 25:1 (Spring 1989) 15-34

Douglas, Audrey. "Midsummer in Salisbury: The Tailors' Guild and Confraternity 1444-1642," *Renaissance and Reformation* 25:1 (Spring 1989) 35-51

Eisenbichler, Konrad. "A Playwright in the Pulpit: The *Spiritual Discourses* of Giovan Maria Cecchi (1558)" *Italian Culture* 6 (1985) 77-88 [re: lay sermons in Florentine confraternities, esp. the Compagnia di S. Giovanni Evangelista]

Eisenbichler, Konrad. "Plays at the Archangel Raphael's," *Fifteenth-Century Studies* 13 (1988) 519-34 [re: Compagnia dell'Arcangelo Raffaello detta la Scala, Florence]

Eleen, Luba. "New Testament Manuscripts and their Lay Owners in Verona in the Thirteenth Century." *Scriptorium* 41:2 (1987) 221-36

Flynn, Maureen. "Rituals of Solidarity in Castilian Confraternities," *Renaissance and Reformation* 25:1 (Spring 1989) 53-68

Flynn, Maureen. *Sacred Charity. Confraternities and Social Welfare in Spain, 1400-1700* (Ithaca: Cornell University Press, 1989). 200 pp.

Garrioch, David and Michael Sonenscher, "*Compagnonnages*, Confraternities and Associations of Journeymen in Eighteenth-century Paris," *European History Quarterly* 16 (1986) 25-45

Grossi, Isnardo Pio. "La confraternita di S. Giacinto a Patrica," *Latium* 4 (1987) 103-40

Henderson, John. "The Parish and the Poor in Florence at the Time of the Black Death: The Case of S. Frediano," *Charity and the Poor in Medieval and Renaissance Europe*, in *Continuity and Change* 3:2 (1988) 247-72

Johnston, Alexandra F. "The Doomsday Pageant of the York Mercers, 1433," *Leeds Studies in English* n.s. 5 (1971) 29-34

Johnston, Alexandra F. "The Procession and Play of Corpus Christi in York after 1426" *Leeds Studies in English* n.s. 7 (1973-74) 55-62

Johnston, Alexandra F. "The Guild of Corpus Christi and the Procession of Corpus Christi in York," *Mediaeval Studies* 38 (1976) 372-84

Johnston, Alexandra F. "The Plays of the Religious Guilds of York: The Creed Play and the Pater Noster Play," *Speculum* 50 (1975) 55-90

Johnston, A.F. "English Guilds and Municipal Authority," *Renaissance and Reformation* 25:1 (Spring 1989) 69-88

Johnston, Alexandra F. & Margaret Dorrell. "The York Mercers and their Pageant of Doomsday, 1433-1526," *Leeds Studies in English* n.s. 6 (1972) 10-35

Norman, Joanne S. "Les confréries et l'iconographie populaire des sept péchés capitaux," *Renaissance and Reformation* 25:1 (Spring 1989) 89-114

Papi, Massimo D. "Santa Maria Novella di Firenze e l'*outremer* domenicano," *Toscana e Terrasanta nel Medioevo*. Vol. I *Italia, Oriente, Mediterraneo*. Ed. F. Cardini (Firenze: Alinea Editrice, 1982), pp. 87-101 [re: *fratres peregrinantes* in Florence]

Price, Betsey B. "Master by Any Other Means," *Renaissance and Reformation* 25:1 (Spring 1989) 115-134

Pugliese, Olga Zorzi. "Two Sermons by Giovanni Nesi and the Language of Spirituality in Late Fifteenth-Century Florence," *Bibliothèque d'Humanisme et Renaissance* 42 (1980) 641-56

Roberts, Perri Lee. "A New Late Fourteenth-Century Example of Florentine Civic Art: Mariotto di Nardo's Fresco for the *Capitani* of Orsanmichele," *Mitteillungen des Kunsthistorischen Institutes in Florenz* 30:3 (1986) 584-86

Roberts, Perri Lee. "Cornelis Buys the Elder's *Seven Works of Mercy*: An Example of Confraternal Art from Early Sixteenth-Century Northern Europe," *Renaissance and Reformation* 25:1 (Spring 1989) 135-149

Schiferl, Ellen. "Corporate Identity and Equality: Confraternity Members in Italian Paintings, c.1340-1510," *Source* 8:2 (Winter 1989) 12-18

Sebregondi Fiorentini, Ludovica. "Francesco Buonarroti, cavaliere gerosolimitano e architetto dilettante," *Rivista d'arte* Anno 38, Serie 4a, vol. 2 (1986) 49-86 [re: works commissioned by Florentine confraternities, esp. San Niccolò del Ceppo, and the Knights of Malta]

Sebregondi Fiorentini, Ludovica. "Francesco dell'Antella, Caravaggio, Paladini e altri," *Paragone* 383-385 (Gennaio-Marzo 1982) 107-22, 4 ill. [deals with FdA's commissions of works of art for the church of the Knights of Malta in Florence, San Jacopo in Campo Corbolini]

Sebregondi Fiorentini, Ludovica. "S. Antonino e le confraternite fiorentine," *Domenicani* 22:2 (1988) 4 unnumb. pp.

Terpstra, Nicholas. "Renaissance Congregationalism: Organizing Lay Piety in Renaissance Italy," *Fides et Historia* 20:3 (1988) 31-40.

Weisz, Jean S. *Pittura e Misericordia. The Oratory of S. Giovanni Decollato in Rome* (Ann Arbor, Mich.: UMI Research Press, 1984) xix, 177 pp.

Weisz, Jean S. "Salvation Through Death: Jacopino del Conte's Altarpiece in the Oratory of S. Giovanni Decollato in Rome," *Art History* 6:4 (Dec. 1983) 395-405.

Wilson, Blake. "Music and Merchants: The *Laudesi* Companies in Early Renaissance Florence," *Renaissance and Reformation* 25:1 (Spring 1989) 151-171

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CRRS (SCS)
Victoria College
University of Toronto
Toronto, Canada M5S 1K7

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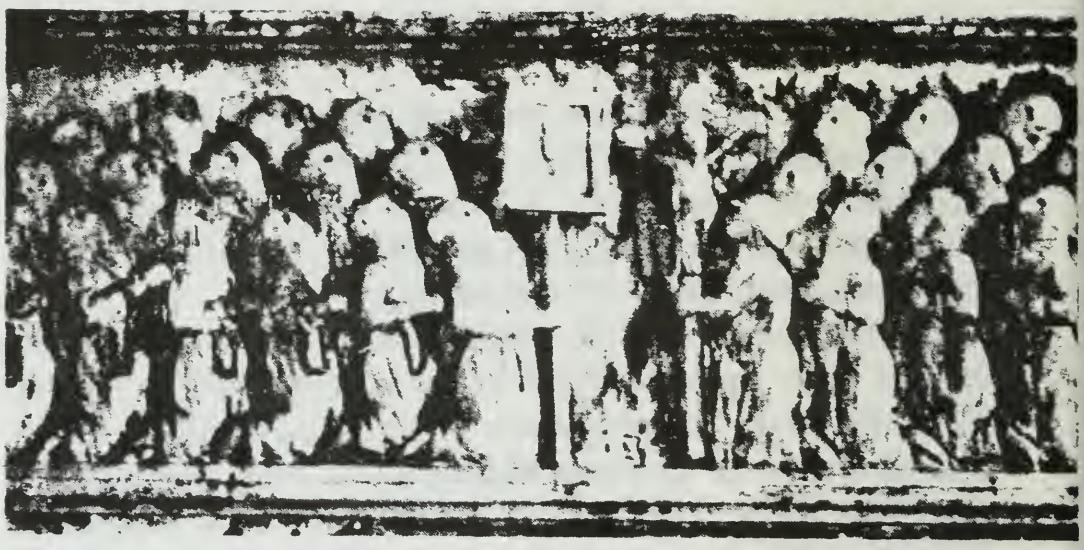
A Centre for Research on the Flagellant Movement

One of the most important locations for the study of Italian confraternities is the "Centro di Ricerca e di Studio sul Movimento dei Disciplinati" in Perugia. While concerned mainly with penitential or flagellant groups, the Centro extends its activities to other types of confraternities.

For some years the Centro was located in the historic Oratorio di S. Agostino. Now, however, it is found at Via dei Priori, 48. Under the presidency of Ugolino Nicolini it maintains an archive of materials relating to the study of confraternities from the beginnings to the present day. It also fosters ongoing research projects, conferences, and study days. And it publishes a series of "Quaderni," as well as the proceedings of conferences held at the Centro and other works of interest for the study of flagellant confraternities. A major recent contribution of the Centro is the volume *Le fraternite medievali di Assisi: linee storiche e testi statutari*, reviewed in this issue.

Kathleen Falvey
University of Hawaii



Studi sull'associazionismo laicale in Puglia. Cronaca delle fasi di un progetto di ricerca e primi risultati

A history and description of the work being conducted by the Centro di Ricerche di Storia Religiosa in Puglia on confraternities in the Puglia (the south-eastern tip of Italy). Research began in 1980, first under the aegis of the Chair of Christianity at the University, then under that of the Research Centre for Religious History. Two conferences were organized (1988 and 1989) to examine confraternities in modern Puglia; the proceedings of the first are in print, those of the second are being published. The article ends with details on further research to be undertaken.

Fino agli anni '80 gli studi riguardanti l'associazionismo laicale in Puglia erano totalmente assenti, come si evince dagli studi dei pionieri italiani sull'argomento, il prof. Gennario Maria Monti e Padre Gilles Gerard Meersseman,[1] studi nei quali la regione non è nemmeno menzionata. Tale mancanza di interesse e quindi vuoto di ricerca ha una sua giustificazione: per l'epoca medioevale la documentazione è totalmente assente. Per il periodo post-tridentino la documentazione è carente e discontinua per i secc. XVI e XVII, mentre ci si avvia ad una certa normalizzazione nei secoli seguenti. Questa realtà di fatto è aggravata da una pessima condizione degli archivi ecclesiastici i quali, anche ove le situazioni di catalogazione sono decenti, non sono fruibili.

In questa realtà di ricerca molto difficile, uno sparuto gruppo ha iniziato a lavorare partendo dalla zona centrale della regione, la diocesi di Bari, con successive campionature in diocesi diverse e lontane tra loro. I risultati di tali indagini hanno fornito le prime informazioni costruite su testimonianze inedite d'archivio e scientificamente valide. Il piccolo gruppo, nel 1980, gravitava intorno alla cattedra di Storia del Cristianesimo dell'Università di Bari, ed era guidato dal prof. Cosimo Damiano Fonseca. Dopo la soppressione della cattedra, il gruppo ha costituito il Centro Ricerche di Storia Religiosa in Puglia, i soci fondatori del quale sono docenti universitari e studiosi di storia locale per un totale di 40 persone. La collaborazione tra forze intellettuali interne ed esterne all'Università ha dato ottimi risultati ed ha permesso di pianificare la ricerca in tutte le 29 diocesi di una regione molto grande, ricerche per la quale necessitavano molte persone. Tale collaborazione ha portato ad organizzare un primo seminario internazionale "Le confraternite pugliesi in età moderna" nell'aprile del 1988 (le relazioni coprivano circa un terzo delle diocesi pugliesi) i cui atti sono stati pubblicati: *Le confraternite pugliesi in età moderna* (Fasano, BR: Edizioni Grafischena, 1988) 640 pp., L. 39.000.

Nell'aprile 1989 è stato organizzato il seminario internazionale "Le confraternite pugliesi in età moderna, 2" le relazioni del quale hanno completato la ricerca diocesi per diocesi. Gli atti sono in corso di stampa per un totale di 1200 pagine. La prima fase del progetto riguardante la quantificazione e lo spessore del fenomeno confraternale, l'individuazione degli indirizzi culturali e degli scopi si è così conclusa. Chiarire per la prima volta, in modo scientifico e definitivo questi punti era sembrato indispensabile, dopo che le prime campionature avevano evidenziato un fenomeno confraternale di vasto spessore, molto diversificato riguardo le finalità a causa delle realtà socio-econo-

miche e culturali dei luoghi. La ricerca fin qui condotta ha evidenziato la necessità di una terza tappa, sempre nell'ambito informativo riservata all'architettura, all'iconografia e all'oggettistica liturgica e devozionale di committenza e cura confraternale al fine di inventariare e proteggere dalla dispersione un patrimonio immenso, sconosciuto e molto degradato. A questa terza iniziativa si sta lavorando.

Su questa piattaforma di dati certi per un vasto territorio e per il lungo arco di cinque secoli, si intende ora procedere con un'analisi accurata dei temi riguardanti i rapporti dell'istituzione confraternale con le autorità ecclesiastiche e laiche alla luce della normativa che i tempi hanno richiesto ed i governi hanno promulgato: i rapporti con gli ordini religiosi da sempre promotori di confraternite. Il ruolo che le stesse hanno avuto nel contesto urbano e nel contesto rurale. L'importanza dell'associazionismo nell'ambito della promozione devozionale dei vari culti e soprattutto nell'ambito funerario con tutte le implicanze connesse con la morte.

Il peso nell'ambito economico delle confraternite per quanto riguarda l'assistenza, la secolare storia ospedaliera, degli ospizi, degli orfanotrofi e conservatori. Studio particolare richiedono i Monti di Pietà, i Monti Frumentari e i Monti di Maritaggi gestiti dalle confraternite. La quantificazione economica della carità permetterà di scrivere anche una nuova pagina della storia economica di una regione molto particolare da questo punto di vista, storia economica che indirettamente sarà illuminante anche nel settore delle committenze artistiche.

Alle manifestazioni esterne legate alle opere di misericordia spirituale e corporale sono intimamente legate le strutture organizzative interne delle confraternite, strutture che dovendo soddisfare alle esigenze devozionali delle fratellanze e al loro buon andamento anche sul piano economico, diventando uno

specchio della società nel suo insieme. Le confraternite pugliesi moderne risultano infatti miste e quindi non classiste e corporative complessivamente. Dai dati acquisiti fino ad ora, riteniamo di aver raccolto un notevolissimo numero di dati certi sui quali poter lavorare ancora per molto, nel tentativo di verificare l'enorme ruolo svolto dalle confraternite in Puglia individuando inoltre, e ciò ci sembra importante, le caratterizzazioni locali all'interno del territorio regionale e le peculiarità di quest'ultimo all'interno di tutta la grande storia confraternale italiana ed europea, che ci sembra essere stata un'amalgama a fondo devozionale ed assistenziale sovranazionale di enorme portata che permetterebbe di ipotizzare un'antichissima Europa confraternale a cui si affiancano le realtà confraternali dei paesi con forte presenza di emigranti che hanno ricostruito ovunque le confraternite dei loro paesi d'origine con le medesime dedicazioni culturali, strutture organizzative e ritualità.

Quando queste indagini saranno compiute il progetto prevede un seminario internazionale per temi al quale dovrebbero essere presenti studiosi di tutti i paesi europei ed extraeuropei con le loro testimonianze nazionali per un confronto conclusivo.

Dott. Liana Bertoldi Lenoci
Centro Ricerche di Storia Religiosa in Puglia
Università degli Studi - Bari

Note

1. Gennaro Maria Monti, *Le confraternite medioevali dell'alta e media Italia* 2 voll. (Firenze, 1936); Gilles Gerard Meersseman, *Ordo Fraternitatum. La pietà dei laici nel Medioevo* 2 voll. (Roma, 1977).

News

In the past year the **Confraternities Collection**, established after our 1989 conference at the Centre for Reformation and Renaissance Studies (Toronto), has received a total of 94 publications (that is, 16 books and 78 articles) donated by members and friends of the Society for Confraternity Studies. All the donated items have been included in "Publications Received" and are available for consultation at the CRRS. For further information about the collection, write to the CRRS Curator, David Galbraith, Victoria College, University of Toronto, Toronto, Canada M5S 1K7, or call (416) 585-4484.

Copies of the 1989 special issue of *Renaissance and Reformation*, containing selected proceedings from the conference on "**Ritual and Recreation in Renaissance Confraternities**" are still available for $12 (postage included). Write to *Renaissance and Reformation*, Victoria College, University of Toronto, Toronto, Canada M5S 1K7.

Konrad Eisenbichler spoke on "Il ruolo delle confraternite nell'educazione dei fanciulli: il caso di Firenze" at the conference on "L'educazione e la formazione intellettuale nell'età dell'Umanesimo," in Chianciano-Montepulciano (Italy), 16-19 July 1990.

Ronald F.E. Weissman (NeXT, Calif.) spoke on "Private and Public Ritual in European Fraternal Associations" at the Interna-

tional Workshop on Medieval Societies, 4th Seminar "Rites et rituels dans les sociétés médiévales," held in Erice, Sicily, 24-30 September 1990.

Nicholas Terpstra (Luther College, U. of Regina) spoke on "Apprenticeship in Social Welfare: From Confraternal Charity to Municipal Poor Relief in Early Modern Italy" at the Sixteenth Century Studies Conference, St Louis, 25-27 Oct. 1990.

Barbara Wisch spoke on "The Illusionistic Architecture of the Oratory of the Gonfalone in Rome and Contemporary Theatre Design," at the Sixteenth Century Studies Conference, in Minneapolis (MN) on 27 October 1989; she also spoke on "Distinguishing between Theatre and Theatrical: Sources for the 16th-Century Decorations of the Oratory of the Gonfalone in Rome" at the Italian Studies Colloquium, Princeton University, on 23 April 1990; and on "*Confratelli* or Cardinal-Protector: Who selected the artists to decorate the Oratory of the Gonfalone in Rome?" at the Annual Meeting of the University Art Association of Canada, in Montreal, 28 October 1990.

The Society of Confraternity Studies is sponsoring two sessions at the **26th International Congress at the Medieval Institute**, Western Michigan University, in May 1991. One session, a panel discussion entitled "Early Italian Comforting Rituals--History, Drama, Music and Art", will be presented by Nicholas Terpstra (Luther College, University of Regina), Kathleen Falvey (University of Hawaii), Cyrilla Barr (Catholic University), and Jean Weisz (UCLA). The other session, chaired by Cyrilla Barr, includes two papers: "The Politics of Confraternity Membership in Florence, ca. 1280-1380" by Jennifer Fisk (Indiana University-Purdue University at Indianapolis; "Lorenzo de'

Medici and Florentine Confraternities: The Patterns of Control" by Konrad Eisenbichler (University of Toronto).

Plans are underway for a conference on confraternities in 1992 hosted by the **Centro Ricerche di Storia Religiosa in Puglia**. For further information write to Dott. Liana Bertoldi Lenoci, Centro Ricerche di Storia Religiosa, Università degli Studi di Bari, v.le Kennedy 50, 70124 Bari, Italy.

CONFRATERNITA

Members' Forum

Does anyone know of articles or works touching on sexuality and confraternities? Are there confraternity statutes with regulations on sexuality? Are there confraternity records that indicate a concern for the sexual activities of its members? What are the operative understandings (written or unwritten) that govern the relationship between adult confraternities and youths' confraternities. I am especially interested in the case of Florence, where youths' confraternities were often associated with and even shared Oratories with adult confraternities. Write to Konrad Eisenbichler, c/o *Confraternitas*.

Marsha Groves is writing a dissertation on the devotional and civic life of the laudese confraternity of the Blessed Virgin and St Francis of the convent of the Friars Minor in Siena. The core of this study is an analysis of confraternal account books. Some entries c.1329 suggest the Friars were relying on the *fratelli* for funds for the maintainance or perhaps installation of an organ. This is not, however, a secure reading. Perhaps others whose work is more in music history have seen comparable material elsewhere? Write to Marsha Groves, c/o Centre for Medieval Studies, University of Toronto, Toronto, Canada M5S 1A1.

The Centre for Reformation and Renaissance Studies (CRRS), at Victoria University in the University of Toronto, takes great pleasure in announcing the creation of **FICINO**, an international electronic seminar and bulletin-board devoted to all

aspects of the Renaissance and Reformation. The primary aim of FICINO is to further lively discussion and rapid exchange of information amongst scholars.

Membership in FICINO is free of charge and available to anyone with an interest in its subject matter. An electronic Guide to FICINO is provided to all new members. All that is required to participate is a connection to Bitnet/NetNorth/EARN or to any network with a link to Bitnet. If you are interested, please send an electronic note to Dr. Willard McCarty at the NetNorth address, McCarty@VM.EPAS.UToronto.CA.

FICINO is also a kind of 'bulletin-board' or archive for various materials of a less dynamic nature. Plans are in progress thus to make available in electronic form the *International Directory of Renaissance and Reformation Associations and Institutes* (Toronto: CRRS, 1990); some of the bibliographies belonging to the Occasional Publications series of the CRRS; calls for papers and announcements for conferences and projects; electronic texts; information about relevant software; and so forth. All members of FICINO, wherever they may be, will be able to order any item from the archive at any time.

Dr. Willard McCarty
Editor, FICINO
Senior Fellow, CRRS

Prof. William R. Bowen
Assoc. Editor, FICINO
Chair, CRRS Publications Committee

Reviews

James R. Banker. *Death in the Community. Memorialization and Confraternities in an Italian Commune in the Late Middle Ages* (Athens and London: University of Georgia Press, 1988) xvi, 292 pp.

Through an analysis of activities pertaining to death in lay confraternities of San Sepolcro, Banker details a transformation in devotional practices over a period of two hundred years, that is, from about 1250 to 1450. For Banker, such a study provides a useful key to the understanding of confraternities and addresses a *lacuna* in the current literature.

The first two chapters are a study of relevant thirteenth-century institutions. In the opening chapter, Banker outlines the extent to which religious corporations in San Sepolcro dealt with charity and death, in order to provide a foundation for later discussion of the devotion of the laity; in the second chapter, he focuses on the Fraternity of San Bartolomeo, a large and influential confraternity which, in the second half of the century, assumed a commanding role in San Sepolcro with regard to charitable acts and commemoration of the dead.

In the third chapter, Banker notes the powerful forces of the fourteenth century, including the loss of political autonomy and the Black Death, which contribute to changes in the death practices and then documents the decline of the Fraternity of San Bartolomeo. In sum, the Fraternity is seen to evolve from a broadly-based community actively involved in memorializa-

tion of the dead to an administrative organization funded by few benefactors; the unity of the local society in the Fraternity is replaced by a host of some fourteen smaller confraternities born in the first half of the century.

Banker portrays the rise of these new confraternities as a reponse to the changed needs of the people in San Sepolcro. In the fourth and fifth chapters, he explores two different kinds of confraternities, the *laudesi* and *disciplinati* respectively. The former are exemplified by the Confraternity of Santa Maria della Notte; because little information on the latter has survived, Banker characterizes the objectives and activities of the *disciplinati* with reference to several confraternities.

Following the conclusion, Banker includes the texts for the 1268 statutes of the Fraternity of San Bartolomeo (in Latin), the 1441 statutes of the Confraternity of Santa Maria della Notte (in Italian), and the 1364 statutes of the Confraternity of Santa Croce (in Italian). The endnotes, substantial bibliography and index reflect the same attention to detail which is evident throughout this fascinating study.

William R. Bowen
University of Toronto

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Le confraternite pugliesi in età moderna, ed. Liana Bertoldi Lenoci (Fasano, BR: Schena, 1988) 638 pp. Lire 38,000. ISBN 88-7514-321-8. For a list of the contents, see the entry in "Publications Received."

The volume contains the proceedings of the first conference on confraternities in the Puglia (Italy), organized by the Centro

Ricerche di Storia Religiosa in Puglia (Università di Bari). The articles range chronologically from classical antiquity to the present time. The first four papers (De Robertis, Cardini, Massafra, and Pontrelli) deal with questions of origins and methodology. The others deal more specifically with post-tridentine confraternities. There are also three papers devoted entirely to documenti (Esposito, Pisanelli, Ragione).

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Le fraternite medievali di Assisi. Linee storiche e testi statutari. Ed. by Ugolino Nicolini, Enrico Menestò, and Francesco Santucci (Assisi-Perugia: Centro di Ricerca e di Studio sul Movimento dei Disciplinati, 1989), xix, 422 pp., ill. For a list of the contents, see the entry in "Publications Received."

This is the first of three volumes dedicated to the statutes of confraternities in medieval Assisi (Italy). The other two, *Sedi ed Arte delle fraternite di Assisi* and *Confraternite di Assisi dopo il concilio di Trento* have not yet been published.

After an introduction by Ugolino Nicolini (pp. ix-xix), the volume is divided into two sections. The first, "Sintesi storiche," contains descriptive-critical articles by a number of scholars, each on a particular confraternity of *disciplinati.* The second part, "Testi statutarî," contains letters of indulgences as well as transcriptions of the statutes of nine Assisi confraternities.

The volume is a beautifully edited, indispensible collection of statutes and historical notes on the confraternities of medieval Assisi.

Pier Luigi Gardella, *La Confraternita di S. Chiara di Bogliasco* (Genova: Scuola Tip. Sorriso Francescano, 1990), 177 pp.

Dr Gardella, himself a member of the Confraternity of S. Chiara, presents us with a short, but detailed monograph on this Ligurian confraternity. His work is based on the confraternity's rich private archive, which spans the period 1591 to the present.

After a description of the resources of the confraternity archive (pp. 9-18), Gardella gives a brief resumé of the confraternity's beginnings (pp. 19-20)--it was founded in 1403, in the wake of the processions of the Bianchi. There follows a summary of the 1582 Apostolic Visit by Mons. Francesco Bossi (pp. 21-23), a description of the confraternity's administrative structure (pp. 25-27), its membership (29-31), its pilgrimage sites (pp. 33-34), its relationship with nearby confraternities (pp. 35-36), its most notable benefactors (p. 37), and its work of mercy (visiting the infirm, p. 38). Fausta Franchini Guelfi intervenes with a brief article on the confraternity's artistic patrimony (pp. 39-41). Gardella then continues with short chapters on the construction and decoration of the oratory (pp. 43-48), its decor and fittings (pp. 49-59), and the confraternity's processional equipment (pp. 61-70). After a brief note gathering divers "Curiosità" (pp. 71-72), there is a listing and description of the feasts celebrated by the confraternity, be they peculiar to S. Chiara (pp. 73-78), common to all Ligurian confraternities (pp. 79-84), or characteristic of the parish (pp. 85-92). The last section, "Pagine di storia" recalls the impact on the confraternity of the 1657 plague (pp. 93-94), the 1745 passage of Spanish troops (p. 94), the Napoleonic interlude of 1797-1814 (pp. 95-97), the unification of Italy (pp. 97-98), the First World War (p. 98), the Fascist Regime (p. 99), and the Second World War (pp. 99-100).

In the concluding sections there are two poems in dialect by Piero Bozzo, one describing a fresco in the confraternity (p. 103), the other explaining that the "passion for the Oratory" is something that defies description ("l'è quarcosa che spiegâ no se pêu") (p. 104). There is a chronological listing of major events in the confraternity's life from 1403 to 1974 (pp. 105-106). After 32 full-page illustrations (some in colour), there is an appendix that contains a list of the confraternity's priors from 1591 to 1989 (pp. 143-149), the "Libro de Capitoli e Regole per l'Oratorio" (pp. 151-162), the report of the 1582 pastoral visit (pp. 163-166), a glossary of terms (pp. 167-171), and a brief bibliography of cited texts (pp. 173-175).

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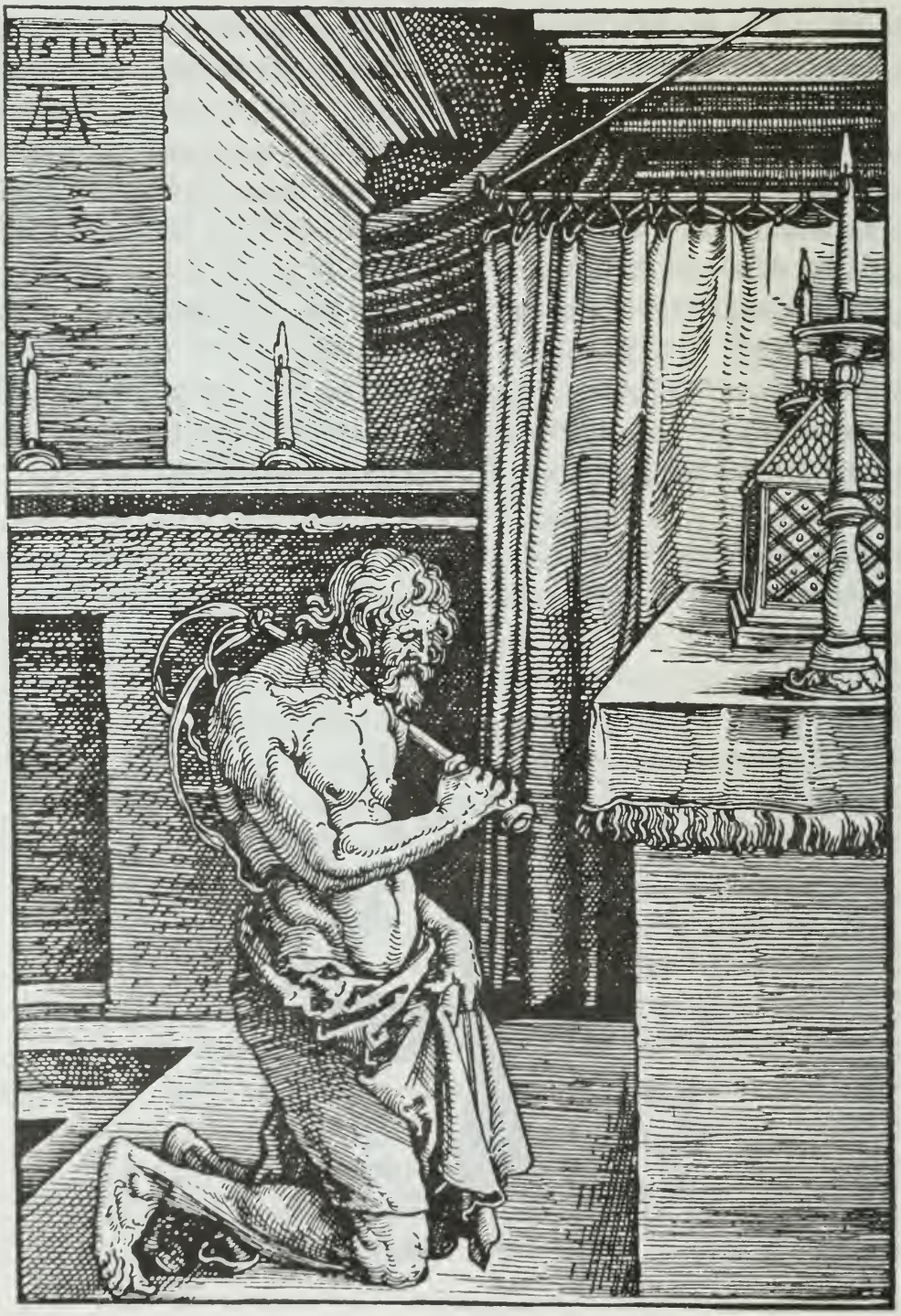

Publications Received

The following publications have been received by the SCS and have been deposited in the Confraternities Collection at the Centre for Reformation and Renaissance Studies (Toronto):

Banker, James R. *Death in the Community. Memorialization and Confraternities in an Italian Commune in the Late Middle Ages* (Athens and London: University of Georgia Press, 1988), xvi, 292 pp.

Bargellini, Piero. *I Buonomini di San Martino* (Firenze: Cassa di Risparmio di Firenze, 1972), 41 pp.

Benvenuti, Anna. "Fonti e problemi per la storia dei penitenti a Firenze nel secolo XIII" in *L'ordine della penitenza di San Francesco d'Assisi nel secolo XIII.* Atti del convegno di studi francescani, Assisi 3-5 luglio 1972 [special issue of] *Collectanea Franciscana* 43:1-3 (Roma: 1974), pp. 279-301

Benvenuti Papi, Anna. "L'impianto mendicante in Firenze. Un problema aperto" *Mélanges de l'Ecole Française de Rome. Moyen Age - Temps Modernes* 89:2 (1977), pp. 597-608

Benvenuti Papi, Anna. "I frati della penitenza nella società fiorentina del Due-Trecento" in *I frati penitenti di San Francesco nella società del Due e Trecento.* Atti del 2° convegno di Studi Francescani, Roma 12-14 ottobre 1976. Ed. Mariano

D'Alatri (Roma: Istituto Storico dei Cappuccini, 1977), pp. 191-220

Benvenuti Papi, Anna. "Umiliana dei Cerchi. Nascita di un culto nella Firenze del Dugento" *Studi francescani* 77:1-2 (1980), pp. 87-117

Benvenuti Papi, Anna. "Penitenza e penitenti in Toscana. Stato della questione e prospettive della ricerca" *Ricerche di storia sociale e religiosa* n.s. 17/18 (1980), pp. 107-120

Benvenuti Papi, Anna. "Santità femminile nel territorio fiorentino e lucchese: considerazioni intorno al caso di Verdiana da Castelfiorentino" in *Religiosità e società in Valdelsa nel basso medioevo*. Atti del convegno di S. Vivaldo, 29 settembre 1979 (Società storica della Valdelsa, 1980), pp. 113-144

Benvenuti Papi, Anna. "Il modello familiare nell'agiografia fiorentina tra duecento e quattrocento. Sviluppo di una negazione (da Umiliana dei Cerchi a Villana delle Botti)" *Nuova donnawomanfemme* 16 (1981), pp. 80-107

Benvenuti Papi, Anna. "Penitenza e santità femminile in ambiente cateriniano e bernardiniano" in *Atti del simposio internazionale cateriniano-bernardiniano*, Siena, 17-20 aprile 1980 (Siena: Accademia Senese degli Intronati, 1982), pp. 865-875

Benvenuti Papi, Anna. "Margarita filia Jeurusalem. Santa Margherita da Cortona e il superamento mistico della crociata" in *Toscana e Terrasanta nel Medioevo*. Vol. 1 *Italia, Oriente, Mediterraneo* (Firenze: Alinea Editrice, 1982), pp. 117-137

Benvenuti Papi, Anna. "Frati mendicanti e pinzochere in Toscana: dalla marginalità sociale a modello di santità" in *Temi e problemi nella mistica femminile trecentesca.* Convegni del Centro di studi sulla spiritualità medievale, 20 (Todi: Accademia Tudertina, 1983), pp. 107-135

Benvenuti Papi, Anna. "Una terra di sante e di città. Suggestioni agiografiche in Italia" in *Il movimento religioso femminile in Umbria nei secoli XIII-XVI* (Perugia: La Nuova Italia, 1984), pp. 185-202

Benvenuti Papi, Anna. "Devozioni private e guida di coscienze femminili nella Firenze del Due-Trecento" *Ricerche storiche* 16:3 (1986), pp. 565-601

Bertoldi Lenoci, Liana. "Il culto del Santissimo Sacramento in due statuti confraternali meridionali: Monopoli (1513) e Sant'Agata in Puglia (1751)" *Archivio storico pugliese* 39:1-4 (1986), pp. 161-184

Bertoldi Lenoci, Liana. *Le confraternite di Alberobello (secc. XIX-XX) SS.mo Sacramento - SS. Cosma e Damiano* (Putignano, Bari: Edizioni V. Radio, 1987), 135 pp.

Bertoldi Lenoci, Liana. "I 'Capituli' della 'Confrateria' del Corpo di Christo a Monopoli (1513)" in *Monopoli nell'età del Rinascimento.* Atti del convegno internazionale di studio, 22-24 marzo 1985 (Monopoli: Biblioteca Comunale, 1988), pp. 987-1002

Bertoldi Lenoci, Liana. "Le antiche confraternite di Gioia: schede e documenti (secc. XVI-XX)" in *Gioia. Una città nella*

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